16. McCormack E-4,5 (1956-1958) 1964
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children, but Christian influence has eradicated or driven underground the consumption by women and children. Industrial arts. The only industrial arts traditionally practiced in all households were a rudimentary carpentry and a simple utilitarian basketry. Other arts were few and were practiced as village specialties: the washing and smelting of iron ore and the forging of hoes, daos, knives, swords, and cooking pots (upland Khasis); the spinning of cotton thread (Mynso village, Jaintia); the dyeing of cotton thread and the weaving of cloth (Jaintias, Bhoys, Lyngngams, Wars); the spinning and weaving of Eri silk (Khyrwang and Nongtung villages, Bhoy and Jaintia); and the hand manufacture, without wheel, of painted earthenware pots (Larmai village, Jaintia). Ironworking and the production of cotton goods have nearly died out through the competition of machine-made goods. Carpentry has greatly improved. An innovation of major importance is the sewing and tailoring, on sewing machines, of ready-made garments for both sexes. [Cf. Dutrieh 1936; C., W. 1932.] **Trade.** Khasi villages normally contain a number of household shops operated by women. Every Khasi also lives within walking distance of several village markets that are held on successive days of the eight-day week. The limits of market intercourse for the members of any particular village can be roughly distinguished by their naming the days of their week, which are called after the active markets. The exception is the huge market at Shillong, much of which is active daily, and which serves as a magnet for Khasis from all over the hills. The traditional barter has given way to currency in all markets. The small ones contain at least some local farm produce, plus other essentials like betel nut, and the food and tea stalls which serve as centers of social intercourse. The big markets contain not only regional produce and manufactures but also products from distant parts of the hills, brought for sale by traveling middlemen. There is also substantial trade, from the hills to the valleys, in potatoes, pears, hides, lac, cotton, cane-chairs, the wood of the sal tree, Eri silk thread, limestone, coal, ivory, bay leaf, betel nut, pan leaves, bananas, sugar cane, oranges, til, turmeric, and chilies. From the plains to the hills, there is trade in dried fish, paddy rice, salt, cooking oil, kerosene, matches, tea, sugar, wheat flour, machine-made cloth, glass, metal pots, crockery, porcelain objects, coral beads, silver, and gold. Markets are important not only as economic institutions but also as centers for recreation (including archery competitions), courtship, reaffirmation of kinship ties with distant relatives, and the dissemination of information of all kinds. [Cf. Iongmiller 1926a.] **Division of labor.** Men do the heavy work, such as clearing and burning the swidden fields, caring for cattle and goats and driving them to market, butchering and selling large cuts of beef and pork, carpentry and mining, and driving and laboring on motor vehicles. They also tailor men's

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20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

supply. As the District depends so largely for its supply of rice upon Sylhet and Kámrúp, the state of the markets in those places exercises a greater influence on the rates in the Hills than any failure of the local harvest. In the year 1858 the price of common rice is said to have risen as high as 6 *sers* for the rupee, or 18s. 8d. per cwt., in consequence of the failure of the crops in the plains.

ROADS AND MEANS OF COMMUNICATION.—The following are the eight principal lines of road in the Khási and Jáintiá Hills:—(1) Road from Shillong to Gauhátí, in Kámrúp. This road has recently (1877) been opened for wheeled traffic throughout its entire length. The Deputy-Commissioner's Report for 1876-77 states that the number of passengers passing up and down may be estimated at about 800 or 1000 every month, and the number of carts already used at about 30. The *dawk dák* brings travellers up to Shillong from Gauhátí in two days by a comfortable and easy carriage service, while for natives a cheaper conveyance by bullock cart is available. At Gauhátí there is a good *dák* bungalow in charge of a *khánsámá*, where the usual accommodation provided in a hotel is to be found. The stages to Shillong are as follow:—(*a*) Gauhátí to Barnihát, 17 miles. The road is good throughout. There is a *dák* bungalow in charge of a *chaukídár* at Barnihát, where grain and rice are procurable. (*b*) Barnihát to Nongpoh, 14½ miles. The road is hilly throughout, but good. At Nongpoh, which is at an elevation of 1500 feet, there is a *dák* bungalow in charge of a *khánsámá*, from whom tea, liquors, and biscuits, etc. can be obtained. The *dák* bungalow is furnished with bedding, linen, etc. Grain and rice can be purchased in the *bázár*. (*c*) Nongpoh to Um-ening, 18½ miles. At Um-ening, elevation 2700 feet, there is a *dák* bungalow in charge of a *chaukídár*. Supplies or coolies are not procurable, but sometimes grain and rice can be purchased. (*d*) Um-ening to Um-jam, 9½ miles. At Um-jam there is a Public Works Department rest-house in charge of a *chaukídár*. Supplies or coolies are not procurable. (*e*) Um-jam to Shillong, 9½ miles, of which 6½ are a continuous ascent. At Shillong there are *dák* bungalows in the Artillery Lines, containing four separate rooms. A *khánsámá* is in attendance, and the rooms are completely furnished with bedding, linen, etc. This entire road, which has a total length of 67 miles, is as perfect a hill road as could be seen in any country, and a model of engineering skill. (2) Road running from Gauhátí across the Hills, *viâ* Nongkhlao, Máo-flang, Cherrá